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Foreword

IN this issue of the MAGAZINE we are devoting the most of our space to addresses, papers, and "findings" before the Methodist Educational Association at Chattanooga, Tenn., January 8, 9, 1929. The general theme discussed at that meeting was "An Education-Minded Church." Much of the discussion dealt with the problem of making our own Church more educational minded. In all that was said there was, of course, the implication that *Christian* education mindedness was the theme under discussion.

The presidential address of Dr. Williams and the papers by Drs. Hillman and Few are indicative of the spirit and purpose of the meeting. These show how important and how vital are some of the educational problems now before the Church for solution. If space permitted, we would gladly publish the entire program.

Your attention is also called to the other brief articles in this issue, especially the statement about the Conference on Religion and Education to be held at Lake Junaluska, July 17–21. The Boards which are coöperating in this enterprise are very much gratified at the interest which has already been manifested in what promises to be one of the greatest coöperative meetings ever projected by the Southern Methodist Church.

*Some of the Needs and Evils of Present-Day School Teaching**

J. M. WILLIAMS, PRESIDENT GALLOWAY COLLEGE

I HAVE chosen a broad subject, but the discussion which I shall give of it is limited to a very narrow scope.

The evils and needs to which I shall especially refer are those which relate themselves to the smaller Church colleges. Particularly am I interested in their relationships, if any, with our own Church and its organizations and the great agencies of standardization.

Our theme for this meeting is "An Education-Minded Church," not the one we have, but rather the one we would like to have. From things said in this Association for the past two or three meetings there have come echoes of heartfelt desires for a Church with an educational conscience. We have felt that such a conscience would help the Church in proportion as it might also be of help and advantage to the colleges. Now such an educational conscience has not shown itself to be a self-starter. Its engine needs much persuasion, for the day is still cold and the turnover is very difficult.

From some source or sources must come the standards under which such a conscience may grow, but this Association has no monopoly on educational ideals and standards. It is dependent largely upon things which have already been done and upon current standards which are developed from time to time throughout the nation. From educational publications we have fruitful sources for advancing theories and the results of educational experiments, while leading magazines of the nation frequently carry articles setting forth ideals and general ideas concerning educational life and progress.

Besides these, the great agencies of standardization, composed of the wealthier and more influential colleges of the United States, have formed themselves into associations according to geographical groups. These have set up for themselves and for their compatriots certain minimum standards deemed necessary to maintain a college according to their ideals of

*President's Address, delivered before the Methodist Educational Association at Chattanooga, Tenn., January 8, 1929.

efficiency. Other colleges must catch step or else get out of the procession. The standards which are now of general acceptance are for the most part quantitative—so much endowment; so many Ph.D.'s; so many students; so many volumes in the library; so much expended in laboratory equipment; and aside from these, in the eyes of the student world, there must be a football team of winning capacity.

Then, there are standard requirements for students entering college. There are requirements for them to stay in and requirements for them to get out. You see it is a new yardstick and a new bushel measure at every turn. Every student must come under the rod and be registered, and as he ambles through college have recorded his forty-seven varieties, from the color of his eyes and hair to his zeal in various extra-curricula activities. These standards and ideals are now in the family, and we can adopt them and be regular or leave them off and be left out of the social circle.

Experiments along such lines are matters of interest to every one engaged in education; for they often point in the direction of the final answer. The educational world has busied itself too much with analysis, not taking into account that its major results are found in the synthesis of those factors already present and known to be in hand. We have sought common denominators, when experience shows that there are only a few major common multiples. What we gain by our measures are points of similarity; but progress and distinctive contributions in life come largely from points of difference. I, therefore, doubt the practical value of any large emphasis being placed on the finding of a common norm in education except in those things which are distinctively quantitative. We have spent too much time in getting the barns standardized, the hay weighed, the corn and oats measured, when in point of fact the thing we are trying to find is whether or not the colt can trot; and, if so, get him at it and train him for it. Even when we have done our best and our work is finished, we are frequently weighed by the outside world in its balance of actual life and are found wanting in its scales; the product which we have turned out seems unable to stand the tests in the practical life of everyday affairs. The reason of this is that there are too many students to-day at college who are not there for the purpose of spending four years

in fitting themselves to think and act and serve, but rather to get into the swim of college social life and from it get that intangible, unnamed something which will gain for them, according to their way of thinking, the right of way into the world of their dreams and allow them to fill a large place in the social world of idleness, leisure, and luxury.

From the standpoint of a president of a small Church college, which has yet not been able to meet the requirements of the standardizing agencies, I say that in some points these standardizing organizations have helped me; in some they have not. In some points I agree heartily with the standards which they have set; in some I differ with equal zeal. I do not call in question the need of an income from half a million dollars in order that even a small college may be adequately able to carry out a modest educational program; but I do wish that there was some progressive way of recognizing the efforts which such a college makes during its struggle to secure an adequate endowment, and of encouraging it and its friends during this period. If colleges could be hatched and if college endowments could be secured in two or three weeks, there would be little cause of anxiety or complaint; but unless an institution is so fortunate as to have some friends with large means and a wide range of vision, it has small opportunity of securing an endowment in a short time. If its resources come as resources ordinarily do, they come in small amounts, and they represent hard-earned savings from average people.

It is particularly true that colleges for women have great difficulty in securing endowments. For so many years in the South it was presumed that these institutions were sources of large revenue; consequently it was thought unnecessary that such schools should have their income supplemented from any stable sources.

The women of our country do not handle the pocketbooks, excepting for their personal needs. The consequence is that their giving to their own institutions, for the most part, is in small sums. In etiquette, chivalry, and wrecks at sea women are given first place; but in the world of practical life where provision is made by actual men for educational progress, they are given about the "*n*th" place.

But this money standard set up by the standardizing agencies

should and must be kept, and our people should be taught that it is as much their duty to lay by a store for creating educational endowments to meet the needs of their children and their children's children as it is to build estates and leave them for their offspring to spend. They should be taught that endowments are public legacies. From them, by direction and indirection, every home in the land receives help. They help in training fathers and mothers. They fit teachers to light the torch for life and carry its inspiration to youth. They prepare ministers for lives of worthy service. From such sources doctors gather in store that knowledge which is converted into power and practical service. If every one during the course of a life should leave an investment of $50, or $100, or $500, or $1,000 for endowment of colleges, or Churches, or other foundations for home service, there would be fewer wrecks on our national highways and fewer on the highways of life.

The chief factor in the life of every college is its personal leadership to be found in its executives and its faculty. Our associations say that the heads of the departments of our colleges should have Ph.D. degrees, or the equivalent. In point of fact, the actual stress to-day is placed on the Ph.D., but to my thinking the equivalent may be of far more advantage to the undergraduate in a small college. A Ph.D. is by no means a *sine qua non* for college teaching. The very training necessary to gain this degree unfits some, or even many, for the position of real teaching. In no sense does it guarantee that the holder of such a degree has any teaching sense whatever. Some men who have the teaching intuition are able to keep it through the days of specialization and research necessary to gain the doctor's degree. These teachers still have power to inspire and common sense to determine between essentials and nonessentials and to stay off their own hobby excepting for an occasional ride. Such Ph.D.'s are good. They are even fine, but how few of the small colleges there are which can afford such luxuries. The consequence is the small schools are shut up to that variety who, while they have technical knowledge, are in a large measure devoid of personality. These teachers have information, but it is not of that type which makes an appeal to the mind of youth. Too many of them belong to the variety which have bored deep in their search for truth, but with it all

have struck a dry hole; and to the student world they are known as "gerund grinding dry as dusts." Furthermore, under our present standards, it goes without saying that teachers who are without the standard labels are almost shut out from selling their wares. Men of Jesus's day even did not understand his having learning and knowledge without a doctor's degree from Jerusalem.

Some of the best teachers I had as a student and have had as a college president have been those with a master's degree and beside it years of broadening study in their chosen fields. I prefer as a teacher of Latin one who had spent two or three years in the larger study of that language to one who had taken the basic requirements and spent his time of specialization in ferreting out the uses of the ablative with *ab*. I prefer as a teacher of Greek one who knows the philosophy of its people; one learned in its poetry, its history, and its social life, rather than one who had taken his doctorate in the study of *epi* with the dative. A man might even work out an Einstein theory and be unable to teach physics or mathematics to the undergraduate student. The trouble with the preparation of the Ph.D. as a teacher, excepting for graduate students in research fields, is, they are too far removed in their own thinking and their personal interests from the field of thought of their student world. They seem unable to adapt themselves to the actual needs of student life.

True teaching needs proper diagnosis for both class and individuals as far as this is possible, and meets the needs as these needs are found. If a teacher with a Ph.D. is found to do well his task, I would be happy to have him, were I able to afford him. If such an one had a master's degree, I would take him still; if he had only an A.B. degree, but the gumption and grace to do the job, personally I would be for him; and if I should happen upon one, who in the earlier years had been shut out from college doors, but who had climbed up some other way, I would not style him a thief and a robber, but would hold him worthy of the fold. If he could raise the dead, heal the sick, make the lame to walk, and cast out devils, I would give him the equivalent of the hood and gown, if I had the power. If such were treason, I would have to pay the penalty, for such is not treason in the kingdom of youth and the kingdom of life.

Then, too, there should be some different system from that which we have to-day in recognizing actual worth and actual work done in the unstandardized colleges. They should not have the difficulty which meets them to-day in transferring credits to other institutions. I have never had any question raised with reference to credits on the basis of what students could do, either as advanced or graduate students in actual work; but because we have been lacking in an amount of endowment sufficient to meet the requirements, our students at some institutions have been penalized. In penalizing a worthy growing college which is doing, in spite of its handicaps, a high grade of work, harm is done to its students whether they are ours or belong to others; and this type of legislation should be placed in the same class as that which put men in jail because they were unable to pay their debts.

Twenty-two years ago at Galloway College we had not one dollar of endowment; the Conferences gave us no annuity from assessments; our buildings were inadequate; we had no science equipment and a very meager library. To-day we have the best college buildings in our State and, save the library, the best college equipment. Our library meets the minimum standard requirements, and because of its careful selection is adequate to every course which is offered in the institution. We have an income represented annually by an investment of $400,000, and we are gathering all the while. Our progress has never stopped; but with it all we have not gathered enough to arrive at the necessary goal. It seems to me, therefore, as one who has struggled from year to year, that such an ambitious institution, which has already made a worth-while record through its students, should at least have the privilege of entering those for whom the college is willing to vouch and have their credits squared with the educational world on condition that such students prove themselves well able to carry their courses along with other students or graduates from other institutions. In several of the larger universities I have been able to get work so recognized after such a period of trial. Columbia University has granted it in more than a dozen cases, and other universities in the North and East; but the smaller the institution, the higher the wall seems built around it. The

smaller the grove, the higher the persimmons, and the longer the pole it takes to reach them

Our Church colleges ought to have relief from the embarrassment in which they are placed, an embarrassment that is not due to their administrators, an embarrassment which is caused for no reason save that the liberality of the Church has not been sufficient to meet the minimum standard requirements in our educational life.

The Church ought to proceed to endow these colleges as rapidly as she can; and until this is done, an adequate income to meet the standard minimum requirements should be guaranteed by the Church and provided from year to year for her institutions, until such time as the endowment may reach a sufficient score to be adequate. I care not whether such support shall come from assessments, which are a form of taxation, or whether the Church shall agree upon a day when there shall be a general ingathering for the benefit of the colleges within a given State; but whatever plan the Church may use, there ought to be a plan of such general nature that it would reach the entire Church.

Our membership needs to have a public conscience developed on this subject. Our Church has no right to give birth to and start institutions out into the world to drift. She insists on owning them and controlling them; she should see to it that their living is assured. Our schools are among the oldest of the children of our organization, but somehow our birthright seems to have passed on to others. It has been transferred to or appropriated by other children of larger favor, or maybe it has been because we have shown ourselves inefficient.

With the handicap under which we labor to-day it is rather interesting to see the expectations which are laid at our doors in comparison with the help which is assured for the realization of these expectations. We are presumed to start most of our ministers out into their world of service. We are supposed to get them ready, without charge, for the day when they enter our theological schools. If children come our way from ministerial homes, they, too, are to have training without tuition cost. Further, if any form of life service volunteer knocks at our door, we are expected to give that one entrance and give literary training without charge. And why? We are a part

of the Church. We are working hand in hand with it, and matters of this sort are its particular task. Then by some mental process it is further presumed that institutions derive some concrete benefit because of those to whom it freely renders such services.

The Board of Missions draws the major portion of its recruits from those who pass our way. We are presumed to provide an atmosphere of such harmony and such spirituality that the requisite zeal will be provided for young people to make up their minds to give their lives in loving service in home or foreign lands. Furthermore, laymen are to be equipped for the local Church; Sunday school teachers are to be trained; all these things and more the Church has a right to expect us to undertake. We, in turn, have an equal right to expect the organized Church to place at our disposal means adequate for such tasks. Matters of this kind involve mutual obligations, obligations on the part of colleges and reciprocal obligations on the part of the Church.

I watched with tremendous interest the earnest pleas which our Board of Missions made to get the Church to relieve its condition of debt, and when this was done to transfer this interest to the field of maintenance. But from my point of view a debt in Japan, or China, or India is no greater obligation on the Church than a debt which has been made by the same Church in America. We appear shocked that a mission task should go unfinished, while door after door of American colleges have closed for lack of funds. Has our Church become very much exercised because the indebtedness of its colleges mounts until it is about five times the amount which burdened the Board of Missions? Our doors close, our teachers go unpaid or live on meager stipends, our debts mount into millions without shock to presiding elders, the pastors, or the laity. Yet there are those who teach our boys and girls on our own soil, in our homeland who feel it is as much worth while and just as much a Christian task to produce and keep religious atmosphere at home as it is in China, or India, or Africa, or any of the islands of the sea. We feel, further, that honest debts incurred in the propagation of an honest gospel of Christian education is as sacred an obligation before the world as any of those from which we are separated—even by an ocean. Nor can

I feel any glow of warmth or pride when necessity lays a college at rest; when its crumbling walls make it a monument and a mark of misplaced zeal and poor support on the part of the Church which founded it. It is no sign of religion or Christian progress that our vanity builds churches at mounting costs, moves up pastors' salaries to match, liberally supports its elders, leaving the while its teaching force to eke out a meager support, and building its college walls with but little artistic pride or serious thought for the years ahead. Friends of the college world, we have been quiet too long. I am in favor of lifting our voices in warning and protest that will not be hushed until our people are roused to the fact that we must live, voices that will awaken slumberers out of their sleep and will force them to stay awake and meet our needs.

It is my judgment, therefore, that we need definite propaganda in those publications which our people read. We need a continuous, direct, concrete propaganda that will extend over a period of years. We need men to constitute a publicity department for the educational institutions of the Southern Methodist Church, men whose business it shall be to provide and keep continuously before the public not only the needs which we have, but the actual advantages which our institutions are offering to-day in the training of life and character, a type of training which America to-day needs as much as technical scholarship and technical training.

We must in some way get our hands into the pockets of the Church. We must get a greater consciousness of the fact that we have a right to put our hands there, since it is our business to give direction to the young people who commit themselves to Church organizations for training. There should be a systematic effort to get our people, by gifts or by legacies in their wills, to create corporate funds of sufficient size that our colleges may be able not only to do meager work, but a mighty work in training worth-while men and women. On this point our Church has little or no conscience, and such it will continue to have unless it is changed through a period of long, careful, prayerful, systematic training and education.

Finally, I would say that the great standardizing agencies of the country to whom we owe much should be careful to keep education away from formalism. I would that they would

hold out a more generous hand and heart to men and institutions without ability yet to square with accepted standards; that in some way these might have a chance to cash in at their actual worth; that they might be judged solely by their actual output, and thereby be given a more just and fair rating through the days of their upward struggle.

*Making the Church Education Minded by Emphasizing the Spiritual and Christian Elements in Education**

J. N. HILLMAN, PRESIDENT EMORY AND HENRY COLLEGE

IN what way will emphasis of the spiritual elements in education develop in the Church a conscious responsibility for its contribution to the nation's educational progress?

In the first place, frequent and dependable discussion of spiritual values in education by leaders in all departments of the organization will do much to give the Church its "mind set" on educational problems. If it is believed that all worthwhile education must provide for an intelligent and sympathetic development of one's religious or spiritual nature, why hesitate to discuss the problem and to give frequent and positive expression to one's belief, together with such supporting data as will inspire confidence and merit support? The Church's membership will be little concerned about spiritual values in education, or in anything else, if Church leaders are silent. All leaders, clerical and lay, must discuss the problems which confront the Church's educational efforts, not in idealistic terms only, but also in the practical, imperfect, puzzling terms in which they exist in this present-day turbulent turmoil and chaotic confusion. Hence, such discussion should be informational, inspirational, historical, and helpful. As a rule, an informed Church is alive, while an uninformed Church is inactive if, indeed, it is not ready for the undertaker.

One of the best methods of supplying information on the value of spiritual elements in education is to keep constantly before the Church the conclusions of the economic, political, educational, and religious leaders. A few citations are probably not out of place in this discussion. For example: Dr. Edward L. Pell has said in a recent address: "Science can put the power of ten thousand horses into a machine, but it cannot put an ounce of powder into the spirit of man. And surely this is what the world needs to-day, not more horse power for our machines, but more God power for our men." Woodrow Wilson, on his

*Abridged paper read before the Methodist Educational Association at Chattanooga, Tenn., January 9, 1929.

return from the Peace Conference of Versailles, delivered an address to the assembled thousands of his fellow citizens who greeted him at Carnegie Hall, New York City. He began by expressing his appreciation of the reception accorded him, and then followed with what seemed to be rather a confidential discussion of some of the problems which had all but wrecked the deliberations of those interested in world peace. With intense emotion, he narrated how a few others with himself had stood on the mountain top and looked out toward the future in an effort to vision a condition where war would be less probable and peace more permanent. Then, with a pathos in his voice which shook his overburdened endurance, he told how glorious it was to stand on the mountain top, shoulder to shoulder with others, and see above the fog, the mist, and the smoke of selfishness, greed, and avarice, the sky line of a new day. Yet between us and that day there are many who would continue the policy of selfishness and greed. Said Wilson: "They see nothing but the dust beneath their feet. Their eyes are on the ground. They cannot see the sky line." Wilson is great to-day because of his spirit, rather than because of his leadership or his great learning. His thorough education, stripped of its spiritual and Christian element, would be cold and colorless.

Again, the necessity for supplying information touching the value of Christian elements in education is very noticeable in certain economic and civic findings. In January, 1928, the National Council of the National Economic League conducted a referendum in the form of a preferential vote on the comparative importance of fifty important problems of the United States. Did spiritual values receive first place? Yes, and no. Yes, indirectly—to the extent that justice, peace, sobriety, and altruism are by-products of Christian ideals. The six problems of highest importance, in the order named, are: (1) the administration of justice; (2) respect for law; (3) prohibition; (4) flood control; (5) prevention of war; and (6) farm relief. Religious training was placed seventh, and general education was placed thirteenth. Of several thousand supposedly representative American citizens, selected so as to secure a typical cross section of American life, twice as many mentioned the administration of justice as the most important problem in the United States

as mentioned spiritual or Christian training. Three to one thought it more important than general education. What, then, is the paramount problem in the thinking of our civic and economic leaders? One cannot conclude that it is religion, in the light of the foregoing revelations. If the Church is to have an "education mind," which is to say, I think, a mind synonymous with conviction, one that is "fixed" or "set" on the value of religion in education, it must think about, talk about, write about, preach about, and pray about Christian education problems. Civic and economic leaders must become allies instead of uninterested onlookers. What will happen in American life if these leaders, who compose a large percentage of our Church membership, ignore the value of Christian elements in education is more than mere conjecture. It is certain calamity.

The last annual report of the Virginia State Chamber of Commerce issued in January, 1928, discussed at length a "five-five" program of progress for Virginia. In the whole discussion, comprising thirty-two pages, nowhere is there mention, much less a discussion, of the value of Christian character in any worth-while building of progress. The five objectives to be reached in five years are commercial, agricultural, financial, industrial, civic.

Strange to say, the report makes no reference to education of any kind. The whole truth is, ladies and gentlemen, that the State, which is but typical of America, is more concerned about money than about men. Bigger investments are being made in bricks than in brains. Cutting coupons is the serious occupation of American business, rather than charting character.

The Research Division of the National Education Association for the year 1926 estimates the tangible wealth of the United States at $370,000,000,000. The yearly income is placed at $90,000,000,000. The American people are credited with savings accounts amounting to $25,000,000,000. At the same time, the total amount spent for certain luxuries was $6,000,-000,000. With evidence of such opulence, one wonders at the attitude toward spiritual values. Here it is: for elementary and high schools, the total cost in 1925–26 was $2,000,000,000. Less than two cents of each dollar was spent on education. For waste and luxuries about thirty cents of each dollar was dissi-

pated. The work of the Church, religious education, and philanthropy were considered worth less than one cent of each dollar of income. The Church must believe that education without spiritual or Christian elements is full of dangerous and direful forebodings, not only for the Church, but also for the nation, if it is to possess worth-while convictions on the question of its obligation and responsibility for leadership in the realm of the spirit. Says Dean Hawkes, of Columbia: "It is the duty of the college to develop the *whole man*—social, intellectual, æsthetic, and religious. An education which does not accomplish this fails in so far as it falls short of the ideal."

Hear Bishop Reese: "Only religious education can bring permanent order out of the chaos of the present, for things never can be right until people are right, and people will not be right until they are right at heart—in ideals, motives, will, and habits."

I quote from Roger Babson: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teaching of Jesus. We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day even greater in importance than was ever the call of the army or navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within. The safety of our nation, including all groups, depends on Christian education." Does the Church believe that to be a true statement? If so, let it emphasize its religious education program. Only continual, constant, and emphatic presentation by the Church itself will provide a "*Church mind*" on the subject.

The mastery of missions; an evil-destroying, equitable evangelism; powerful, pungent preaching; and a consecrated, constructive Christianity await alike the committal of the Church to a religious education program that will be safe, sane, sound, and statesmanlike in its policies and outlook. Face the facts, is a commonplace challenge, but it is as necessary to be done as the expression is commonplace. Whether the Church fully meets the challenge or not, it must never, ostrichlike, refuse to face the sun. To do otherwise is to be blinded by its own shad-

ow. An *"education-minded"* Church will be obtained, then, in the first place, by providing discussions which supply information dealing with the type of education which is at once its heritage and responsibility. It must hold fast to spiritual values in education. The big need of to-day is not to make the world a fit place in which to live, but rather it is the problem of making mankind fit to live in a Christian world. All peoples have some kind of religion. What we need is not so much religion but more practice of the spirit of Christ. It is the business of the Church to teach religion; consequently, it is the Church's responsibility to emphasize the spiritual and Christian elements in all phases of education. Business and government are conducted on a higher plane to-day because the Church has been in the education business. Who doubts it? Men and women are living more virtuous, purer, nobler lives to-day because of the Church's work in education. No one has tried to compute, so far as I know, what would happen if America spent one-half as much on developing the fundamental religious qualities of integrity, faith, love, and service as is spent for insurance against theft. What makes true prosperity, anyway? Business which is not built on solid foundations of honesty and moral integrity is sure to fail ultimately. The moral risk is the fundamental consideration in all business. Without it, our whole credit system would collapse with utter calamity to all creative business.

In the second place, emphasis on spiritual and Christian elements in education must find expression in high-grade service on the part of the Church in the field of Christian education effort if the mind of the Church is to mean very much to the cause. Otherwise, the Church will not respect its own work and certainly cannot command the confidence and respect of others. The State school system will eventually refuse to believe in an institution which fails to keep faith with high standards of educational achievement. A religious conscience is not enough. The Church school must compare favorably with other types; in fact, it must surpass others in that it will offer all the others do, plus positive emphasis upon the principles of Christian living. No policy or practice short of this ideal can justify the existence of the Church school.

The Sunday school is a Church agency. Why spend the time

and effort being used for its advancement to-day if the State can do the work better? If the State can teach spiritual values and Christian rules of conduct as well or better than the Church, why continue the duplication? The same analogy holds for Church and State colleges. If the Church is to have an "education mind," it must believe in its schools and colleges. It must support them. It must make them equal to the best of any kind, plus the emphasis to which reference has been made. It is my belief that the work of the Church college cannot be done by the State college. Overlapping is uneconomical and inefficient. Far better use the means, time, and effort for the amelioration of the physical ills of mankind, if the State can do the work of the Church in religious training and spiritual leadership. It is my opinion, therefore, that no Church will develop an "education mind" which fails to provide Christian college training for its leadership, lay and clerical alike.

It seems well, therefore, to mention a few of the potent problems which confront the Church when it seriously undertakes to do a good part by its colleges that they in turn may be enabled to keep faith with the best in education and also in the Church.

First, there are too many Church colleges of the kind which now exist. Many of the present ones are poorly supported, poorly equipped, inadequately supported by the Church, and actually struggling for an existence. This kind of Christian education effort will develop an inverse ratio of "education mindedness." A large number of institutions, eking out a mere existence, are of far less force and value than fewer good, growing prospering ones would be.

It is entirely right and proper that the Church should contend that the Church college offers something which is not found in the State college—call it atmosphere, whatever that is, spirit, Christian "mind set," or what you will. However, in all those things common to both Church and State college, such as curriculum, equipment, preparation of faculty, organization, etc., the Church college must be equally as good as its sister, the State college, or it will be unable to stem the tide, if indeed it can live. In fact, I think it is doomed unless it can justify its existence in terms of human conduct. "By their fruits ye shall know them." It will die, not so much because of State college

competition, but because of Church indifference and lack of confidence. I repeat, the Church must do a better part for its colleges, that they in turn may do a better grade of work, if it hopes to possess and enjoy an education mind. It is a trite but true saying, I think, that the heart follows the treasure. This applies to the work of the Church as well as elsewhere.

Second, a policy of consolidation and elimination needs to be undertaken. Such policy will require wise leadership and rare educational statesmanship. There are so many ramifications connected with every Church college, so many associations, so many traditions, and so many sympathetic ties that it will require a rare brand of courage to do the task. But, if it should be done, it can be done, and I believe the existence of such leadership is in our organization to-day and needs only the courageous support of the Churches and those engaged in Christian education work. I am not unmindful of what I am trying to say. I think I know where such policy leads. I think I also know something of the benefits which would follow both for the Church and for the cause of Christian education. The Church, of all institutions, can least afford to fail to practice what it preaches. It is dishonest to provide, under the name of Christian education, a type of training inferior in content to that offered in the State colleges. I am persuaded such is being practiced in some weak Church colleges. The claim of "Christian atmosphere" is sometimes used, I think, to cover deficiencies in quality of work.

A policy of consolidation and elimination of colleges will mean more interest and support for the ones which survive. It will mean better equipment, better quality of work, and a more permanent place in the educational world. It will mean high standing among those colleges which deserve to live.

Fortunately, or unfortunately, I have had some little opportunity to study both sides of the education problem so far as State and Church efforts are concerned. I have devoted seventeen years to State school work and seven to distinctly Church school work. My firm conviction is that the Church college must prove its case in the light of present-day conditions. The fact that practically all colleges in America in the early days were founded by the Church, primarily to promote Protestant Christianity, is not enough to satisfy to-day's demands. The

Church high school has given way to the public school. The State-supported and operated junior college is making rapid progress. Is it too much to anticipate the next step—namely, a popular demand that the State provide full college and university training at public expense? Probably so, but there is some tendency in that direction.

Personally, I think the Church college will survive, but I think it will do so only as it compares favorably with the best in State education, and in addition provides those elements of specific spiritual value which are denied the activities of the State. Bluntly, such practice means that some dearly beloved Church colleges will be eliminated and others will be consolidated and strengthened. The motto seems to be: "Grow or go," "give to live," "dynamic devotion to spiritual values, or deserved destruction of the opportunity to serve."

Finally, the product of the Church school, from the Sunday school through the university, must be a vital, living, growing embodiment of spiritual values in education. Nothing less will provide a productive "education mindedness." When the Church schools, of whatever type, influence men and women toward better citizenship, better Church membership, better parenthood, they will have gone far toward the building of an "education-minded" Church. The best assurance for an "education-minded" Church leadership is a *spiritually minded* Church college. A good life has no substitutes. Professions, unsupported by practice, are as "sounding brass or a tinkling cymbal." We live in an exceedingly rational age. Sham, camouflage, and cant are soon detected. Real worth rates a hundred per cent everywhere. Men will continue to make a path to the door of any man or college that has a message which challenges the deepest depths of life.

*How Education and Religion Can Work Together**

W. P. FEW, PRESIDENT DUKE UNIVERSITY

THE subject assigned to me is, "How to Make the Church Education-Minded by Giving Christian Education Its Proper Place in the Program of the Church." In this discussion I am assuming that the Churches are not expecting educational institutions to become denominational incubators and that education, on its part, is not seeking closer contacts with the Churches in order to advertise its wares or to rally its constituency, but that education and religion should work together in happy coöperation just to the end of saving and strengthening and sweetening human life. If this relation that I am here taking for granted is the relation that should exist between education and religion, then the need is not so much for a program in the sense of a plan of operations that can be approved and generally used, but the need is rather for an underlying spirit of coöperation and a unified effort in the great common causes which both religion and education alike have at heart.

Speaking before this Association last February in Memphis on "Our Universities for the Nation's Service," I closed with emphasis on a life-long conviction of mine that education and religion are not conflicting, that there is no such dualism as would be implied in that divorcement between two fundamental conceptions of life. "We are aware," I said then, "of the long historic conflict that has been waged through all civilization between beauty and fullness of life without a moral meaning, on the one hand, and austerity and barrenness along with religious intensity, on the other hand. And we realize that it is only through a fuller comprehension of the meaning of life that a synthesis of these two divergent elements can be effected. But the highest civilization still awaits this power to combine a full and beautiful living with a religion that comprehends the whole of life. To produce this synthetic power is one of the missions of the highest kind of university. American universities at this point, I fear, are not doing their full duty to American civilization."

*Before the Methodist Educational Association, Chattanooga, Tenn., January 9, 1929.

The philosophy of life that underlies the statement I have just repeated would seem to be fundamental if there are to be permanent and effective working relations between religion and education in any civilization as it approaches maturity. And yet this statement of mine as it went to the public was harshly and rather widely criticized, though I must admit that this criticism may have been due in part to the form in which newspapers carried the statement. I am going back to it now and undertake to enforce it with illustrations; for unless the position is essentially sound, there is, in my opinion, no use to consider programs of whatever kind for making the Church educationally minded or for keeping education in any great and formative alliance with religion.

To deal with the three ancient curses of our human life—poverty, ignorance, and sin—this may be said to be the compelling task of the Christian Church and likewise in its final by-products the big, inspiring task of all right education. The Church does, no doubt, make headway against poverty, ignorance, and sin, and education does help. But it has always been difficult for human society to preserve the gains made generation after generation, and any high and enduring civilization still awaits the synthetic power by which religion and education, working together, may make steadily for progress and prosperity, for intellectual freedom and enlightenment, and for spiritual vitality and permanent values.

There is no one of us who has not all too often seen a boy reared under the influences of the Christian Church and Christian home go by easy stages from humble beginnings into prosperity and then move from the country to the town, or from the town to the large city, and straightway allow all his contacts with the Church to weaken. Is the blame for this to be laid entirely upon the larger world to which he goes, or is some of it due to the meager and insufficient ideal of life under which the Church and the home allow boys to grow up? The old moralities of the Christian religion so often make men rich and powerful and are straightway abandoned by these same men, that even in our most optimistic moods we are obliged to ask ourselves if, after all and despite our theories, we are not in reality engaged in the building of a civilization upon the vicious and fatal dualism that sets a world of beauty and

power without a moral meaning over against meagerness and austerity and religious intensity.

This problem particularly concerns such a group of men as that gathered here to-day. For we are ourselves just now acutely concerned with the question whether we can build up a highly developed industrial civilization and at the same time make sure that the things of the mind and the spirit, and not stark materialism, shall control in the new day of progress and prosperity to which we are hastening in some, and sooner or later probably in all, our Southern States.

Again, we hear a good deal about boys and girls who go to college and there lose much of the faith and some of the morals they were supposed to bring with them from their simple homes and Churches. And again I would ask if this sort of disastrous break between the old and the new is inevitable, or is it but another evidence of the meager and insufficient ideal of life that our current philosophy of religion and education breeds in the minds of youth? Church bodies can, with no serious difficulties except financial ones, coöperate with schools and small colleges that have definite denominational aims and atmosphere, but as institutions of education get into positions where they are free to give themselves to the wider educational obligations of seeking the truth in all the fields of knowledge and standing up for it in the face of opposition, they become much more liable to conflicts with ecclesiastical systems and polities. Let us be frank with each other. If religion and education are ever to engage successfully in a great formative, common undertaking, it must be a religion that comprehends the whole of life and an education that seeks to liberate all the powers and develop all the capacities of our human nature. I am well aware that I am here setting up a high and difficult goal to attain, but it is a goal worth all our striving; for unless it is attained we may expect the same sort of break between enlightenment and religion, between beauty and goodness as, to a degree at least, I have always supposed came about in New England in the last century to the permanent detriment of our country and some two centuries earlier in Old England to the detriment of our race, and in so many lands and ages has kept back civilizations from real greatness and permanence, and, unless we are wise

enough and good enough to prevent it here, will sooner or later bring ours to ruin.

In the third place, a chief task of the Christian Church has been and may always be to restore and renovate broken lives, to rescue those who are lost in sin and sorrow. But more and more religion and education must realize and combine to teach that the advancement of mankind depends largely on a better understanding of the laws of nature and man's relation to these laws, and that the higher life of man depends even more largely upon an understanding that we are also a part of a moral order; that morality, too, is "the nature of things" and that in our world no one of us can be safe except as he lives in loving obedience to these laws of nature and these laws of life.

It is well known that periods of spiritual warmth and power have always been followed by reactions into feebleness and doubt. When the forces of religion and education can heartily join in the common task not only to help the poor but to destroy poverty; not only to provide instruction in a limited field and with limited facilities but devote themselves to painstaking and unflinching search for and defense of truth in all its relationships; not only to rescue the lost but to create a spiritual climate of opinion in which the true, the beautiful, and the good will normally grow, then we may expect a steadiness in the progress of the race instead of the monotonous rise and fall in moral power, instead of the come and go in aspiration and achievement, instead of the spiritual ebb and flow that is so conspicuous in the records of mankind. Then goodness and beauty, righteousness and truth, gentleness and strength, can live together and, living together, can make a world that will sustain a really great and enduring civilization. And when that far, glad day arrives, religion and education will have a program for their combined activities in which there will never be armed neutrality or open conflicts, but the two will work together, each giving its all in whole-hearted coöperation for a completely redeemed humanity.

The Conference on Religion and Education, Lake Junaluska, N. C., July 17-21, 1929

The Objective

Methodism from the beginning has given attention to educational forces and methods. These twentieth century years in which we are living call for still more emphasis upon the educational process in extending the kingdom. The present-day organizations and efforts of the Church are seeking to give this emphasis.

Other activities of the Church are important, but the educational process must pervade them all. Evangelism converts only to those conceptions of Christ and Christian living which have previously been learned or may yet be learned. Missions in its world-wide program has always recognized that education is its strong right arm. Church building is more and more being adapted to educational needs. Without Christian education the people perish, morally and spiritually.

In order more fully to understand and evaluate this teaching function of the Church among the people called Methodist, the Board of Education, the Sunday School Board, and the Epworth Board, after careful consideration extending over two or three years, have decided to hold at Lake Junaluska, N. C., July 17–21, 1929, a popular Church-wide Conference on "Christian Education, the Task of the Church." The relation of religion to education and their joint relation to the bringing in of the kingdom of Christ will be discussed by able and outstanding men and women. Round-table conferences and forums in smaller groups will be held daily, in which will be considered the practical problems of Christian education as it is carried on in the home, the local Church, and educational institutions.

To this conference will be invited bishops, general secretaries, editors, presiding elders, pastors, college presidents, and professors from Church- and State-supported institutions, representatives of the Woman's Missionary Societies and adult Sunday school classes, Epworth Leaguers, Directors of Religious Education, student pastors, Sunday school officers and teachers, and others, selected with special reference to their interest in this work.

It is hoped and expected that the preachers, teachers, and

laymen who attend the conference will so fully understand and appreciate the importance of Christian education in the home, in the local Church, and in educational institutions that they will carry the message throughout all the borders of our Church. Our people must be made educationally minded if Methodism is to fulfill its mission in this day and generation.

The Program

Seldom has such a uniformly strong program been prepared as the one that will be given at Lake Junaluska, July 17–21. Even a partial list of the speakers already engaged supports this statement.

From Yale University will come Dr. Halford E. Luccock,
From DePauw, President Bromley Oxnam,
From Carlton, President Donald J. Cowling,
From Oberlin, Dr. George Walter Fiske,
From Chicago, Dr. Norman E. Richardson, and
From Wake Forrest, President Emeritus, Dr. W. L. Poteat.

Among those of native vintage who also will appear on the platform:

Emory University furnishes Dr. F. N. Parker and Dr. W. A. Smart;
Duke University, Dr. F. S. Hickman and Dr. Elbert Russell;
Scarritt College, President J. L. Cuninggim;
Hendrix College, Dr. J. H. Reynolds;
Athens College, Mrs. J. H. McCoy;
Wofford College, Dr. H. N. Snyder and Prof. A. M. Trawick;
Southern Methodist University, Dr. C. C. Selecman and Dr. J. S. Seneker.

Besides these, from some of the foremost pulpits of our Church will come speakers of commanding ability.

San Antonio will send Dr. Paul B. Kern,
Houston, Dr. A. Frank Smith,
Norfolk, Dr. Costen J. Harrell,
Atlanta, Dr. Comer Woodward.
While from Charlotte will come Bishop Edwin D. Mouzon.
From Macon, Bishop W. N. Ainsworth.

The theme around which discussions will be centered is "Christian Education the Task of the Church." It involves a trilogy of agencies—the home, the Church, and the school.

Matched with the noted speakers mentioned above will be such dynamic topics as the following:

"How to Make the Home Effectively Religious."

"The New Age and New Methods of Home Education."

"The Responsibility of the Congregation for the Christian Education of the Community."

"The Congregation at Work at Its Educational Task."

"The Relation of Evangelism to Education."

"Religious Education in State-Supported Schools."

"Why the Church College?"

"The Characteristics of a Christian College."

The structure of the program will be found convenient, workable, and satisfying.

Only two addresses will be heard at each of the morning sessions on Thursday, Friday, and Saturday. The rest of the time will be given to discussion from the floor.

Each evening one address only will be given.

The afternoon will be spent in forum discussions, three groups meeting each day. Every session of the conference will be opened with worship—a brief devotional message and inspiring music.

Sunday will be the crowning day of the conference: Sermons, morning and evening, by two of the chief pastors of the Church, with a great mass meeting in the afternoon at which the energies of the conference will be focused upon planning the future policy of Christian education of the Methodist Episcopal Church, South. J. M. C.

Why a Methodist Student Conference

ARRANGEMENTS are under way to hold conferences of Methodist students at Charlottesville, Va., during March, and at Jackson, Miss., and Dallas, Tex., during April.

The awakening of the Churches to an interest in student life has brought the realization that thousands more of the students who belong to the Churches can and should be enlisted in the various enterprises to which the Church is committed. One of the major purposes, therefore, of these conferences will be to acquaint a larger number of students with the manifold variety of things in which the Church is engaged. As extensive information as possible will be given with a view to arousing an

interest in the program of Christianity and securing recruits for the cause.

Another reason why these conferences are, in the judgment of their promoters, justified is that a wider acquaintance and a deeper fellowship needs to be created among the students of our Church. Methodist youth will take pride in the larger movement to which they belong in proportion as they truly appreciate the abundant richness of the young life which is a part of the Church. Coöperation between individuals and even far-separated groups will follow upon a clearer understanding of the likeness of the problems which all of them face. It is not to be doubted that conferences such as those proposed will aid in producing this result.

But above everything else, the students of our communion will be helped to realize their common indebtedness to Jesus Christ and to discover the manifold ways in which they can more faithfully express their loyalty to him. The ultimate aim of the conferences will be to put the student in touch with the power of Jesus. What this may mean to the individual and to the campus from which he comes cannot be overstated.

It is believed that the results of these gatherings of students will reach far back into the communities from which the young people come. Besides the changes which will be made on the college campus, the enthusiasm of faith developed will affect the student's life and work wherever he may go in the days to come. For these reasons, student leaders and the General Board of Education at Nashville are going forward in the expectation of realizing a great inspiration from the conferences in March and April.

Each of the conferences will embrace only two full days, beginning Friday evening and closing Sunday noon.

While following in general the same schedule and method, the three conferences will each present an entirely different program. Virginia students will discuss the theme, "The Experience of God in My Life"; Mississippi students, "What Jesus Means to Me"; while the theme in Texas will be "College Campus Christianity."

Students have taken the lead in planning these conferences. They have made the programs, chosen the speakers and leaders, and directed the work of promotion. To them will belong the joy of merited success. J. M. C.

The Message of the Methodist Church to Students

THE Church has gained a knowledge of God which she wants to share with students.

By experiments conducted in widely separated places and under widely varying conditions, she has made discoveries which are of first importance. These, she desires to make known.

A thoroughly established fact is that God has appeared as the determining factor in the life of the nations. Among every people testimony has been gathered which shows that God has not only made himself known, but has exercised a growing influence upon life and conduct. That awareness of his presence and power in the affairs of men is becoming clearer with the passing of the years is easier than ever to believe.

The character in which God is becoming universally known presents many surprising contradictions to certain views held by men in ages past. His unity is established, his goodness is unquestioned, and his impartial interest in all sorts and conditions of men is generally accepted. The length to which he is willing to go in order to make himself known to men and to make men into the likeness of his image is becoming better acquainted.

With improved understanding and steadfast devotion, the Church regards Jesus of Nazareth as essential to the development and efficiency of personal character and to the preservation of human society. His admitted moral perfection, the penetrating quality of his moral judgment, and his proved power to produce moral character in others justify the Church in presenting him as the ultimate objective reality. The aim of the Church, therefore, is to induce students to meet the challenge of Jesus by intelligent appreciation, devoted loyalty, and effectual testimony, both in word and work.

The Church offers her ministries to students with the conviction that she supplies the surest channels of inspiration and affords the best means of expressing religious passion.

She does not claim infallibility or even freedom from regrettable faults. She acknowledges her shortcomings. But she points

to the ideals she cherishes and to the objectives at which she aims and asks to be judged by these rather than by performances which leave much to be desired. At the same time, be it understood, she feels justifiable pride in the program she has undertaken and the diligence with which her representatives work at the task to be accomplished.

The single aim of the Church is to save men. That means to make men secure from evil of every sort and themselves effective workers for the common good. So the Church proclaims the highest known ideal of character and offers the means of attaining it. She consents to no imperfections whatsoever. She is patient with human weakness because she means to transform weakness into strength.

All the machinery of her organized activities is designed to do this simple and necessary thing. Her message is given orally and in print in order to enlighten men concerning the way. Through education, she seeks to develop awakened personality. By means of the work she undertakes, she aims to employ her members in satisfying occupations.

The inspiration of the whole undertaking is Jesus Christ. Convinced of the rightness of her course and confident of the soundness of her appeal ,the Church calls upon students to share her purpose and take part in the great work she is doing.

The Church calls the student to share in the value of public worship. As often as the doors of the Church are open it is an invitation to youth to enter into the fellowship of prayer. To bow before God with the congregation affords spiritual discipline which can be gained in no other way.

Students are urged to take their place in the program of instruction provided by the Church. Sunday school classes and special groups for study have a value far beyond the mere information which may be communicated. They awaken interest, stimulate investigation, foster comradeship, and bring the student into contact with mature persons who have attained a definite experience in religious things.

The manifold service which the Church continually performs provides large opportunities for students to express their devotion in congenial activities. The amount of work that may be done in any given community is determined by the number of persons who show an interest in making conditions better. The

outreach of the Church in evangelism and missions and educational expansion makes increasingly imperative the largest possible participation on the part of the youth of the Church who have had exceptional advantages. Who can fill this need better than students?

The multiplication of enterprises, the creation of spacious church buildings, and the enrichment of the content of study courses have created a demand for many thousands more of workers than have ever been employed before. But enlarged numbers is not the greatest need of the Church. A superior type of young persons is demanded to-day for positions of great importance. The Church must have stronger preachers, wiser missionaries, better trained directors and teachers. Surely this is a day when God is looking to and fro through the earth to discover those to whom he may show himself strong!

J. M. C.